WILDERNESS EXPERIENCE :
A JUNGIAN MODEL

W.J. PETRIE, B.Sc., B.A. (HONOURS)

THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS

FOR THE DEGREE OF MASTERS OF ARTS IN CLINICAL PSYCHOLOGY

UNIVERSITY OF CAPE TOWN , 1989

ABSTRACT

The aim of the present study is to produce, and to begin
to illustrate the use of, a theoretical model by which
varying attitudes to, and experiences of, wilderness may
be understood.   A   classical   Jungian   developmental
framework is utilised for these purposes.   The paper
begins with brief definitions of the concepts pertinent to
this work followed by a fairly comprehensive summary of
Neumann's   developmental   model.   The   author's   model,
constructed on this theoretical basis, is then outlined
and applied at a mythological level to the attitudes to
wilderness manifest in the Judaeo - Christian religions.
In the discussion, indications are given as to how the
model might be applied at individual and cultural levels.
One   person's   experience   of   wilderness   is   interpreted
within the context of the theory followed by a brief
discussion   on   the   use   of   the   model   in   informing
therapeutic   wilderness   programming.   Traditional   North
American Indian and contemporary Western attitudes towards
wilderness are then briefly interpreted.   It is concluded
that this paper illustrates the usefulness of a Jungian
model in understanding wilderness experience.   Within the
context of this framework, the value of a developmental
perspective is noted.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

ABSTRACT

1.0 INTRODUCTION

There is no doubt that there has been a growing awareness of, and concern for, ecological issues in the West. Time Magazine's vote of earth as "Planet of the Year" in 1989 is a clear reflection of this trend. Together with this change in consciousness has gone a growing interest in wilderness. Nash (1982, p. ix) notes that, when he began his research on wilderness in 1960, there was little interest in the subject and there were a mere 15 000 members of the Sierra Club. By 1967 "wilderness was the subject of growing scholarly, political and recreational interest" and the Sierra Club membership had quadrupled (ibid, p. ix). By 1981 the club's membership had grown to 250 000 (ibid, p. ix).

Wilderness is defined by the American Wilderness Act (1964) as "an area where the earth and its community of life are untrammelled by man, where man himself is a visitor who does not remain [i.e.] ... land retaining its primeval character and influence, without permanent improvements or human habitation ... affected primarily by the forces of nature, with the imprint of man's work substantially unnoticeable". Nash (1982, p. 1) notes that, despite such definitions, the concept of wilderness remains elusive. This he attributes to a distinct "tendency of wilderness to be a state of mind" ✳ (ibid, p. 5). The implication is that, in addition to approaching wilderness from a conservational perspective, one may also approach it from a psychological point of view. In fact, as Hendee and Brown (1988, p. 328) note, "scores of studies have been conducted on wilderness experience programs to determine their [psychological] effect on participants" (ibid, p. 328). The findings of this body of research demonstrates that "many wilderness programs yield small but significant increases in self-esteem, improved self-concept, a shift in locus of control from external to internal and heightened self-awareness among some participants". These therapeutic benefits of wilderness experience (besides many others) are recognised and exploited by organisations such as "Wilderness Vision Quest" (Martin, pp. 338ff), "Outward Bound USA" (ibid, pp. 345ff), and the "National Outdoor Leadership School" (ibid, p. 349-352) in the United States of America and the "Wilderness Leadership School" (Player and Elliot, 1988, pp. 335-7) in South Africa. Ian Player, the founder of the South African school is convinced that they "are onto something that is going to have enormous benefit for humanity. [In his opinion,] Wilderness as a healing agent has been ignored and misunderstood for too long" (McCallum, 1983, p. 1).

Yet, despite all the research, the wilderness programs, and several university courses there are no "agreed upon principles to guide the training of instructors and practitioners in the use of wilderness for personal growth, therapy, and education. Neither is there any agreed upon theory, model or framework to guide further research or program design" (Hendee and Brown, 1988, p. 328). A number of papers written by Jungians (Blow, 1988; *A Testament to the Wilderness*, 1985, *passim*) indicate the suitability of this theoretical framework for the understanding of wilderness from a psychological point of view. Accordingly, this is the framework adopted here. The intention is not to imply that a Jungian framework is the most suitable one for the purposes but rather that such an approach is fruitful. Two of the aforementioned papers in particular (Blow, 1988; Meier, 1985) stand out as making contributions towards a theoretical understanding. This paper aims to continue and to complement the work of these authors by attempting to produce a theoretical model by which varying attitudes to, and experiences of, wilderness may be understood. Given spatial limitations, the treatment is (of necessity) somewhat cursory.

Although some familiarity with Analytical Psychology is assumed, the paper begins with brief definitions of the principal concepts pertinent to this study. Several of these terms require careful clarification either because Jung used them in more than one sense or because more than one interpretation is current in the literature. Definitions require the distillation of highly complex material; readers are thus referred to the references cited for elaboration.

Central to the author's model is a developmental perspective based primarily on the work of Neumann (1970, 1973, 1974). A developmental approach is adopted in that it allows for the assessment of the value and meaning of particular attitudes within the context of this framework. The value of this will be made clear in the discussion. Since Neumann uses primarily metaphorical language, his work is easly misinterpreted (Samuels, 1985, p. 160). Accordingly, a fairly comprehensive summary of his approach is presented in the section following that on definitions. The reason for the choice of Neumann's over Fordham's model will be clarified in that section.

The author's model is briefly outlined in the section following that on development theory. It is then applied to Judaeo - Christian mythology up

to the nineteenth century in order to illustrate its application with respect to mythological material. The development context of the Judaeo - Christian religions is established. Attitudes to, and experiences of, wilderness related in the Old and New Testaments are then interpreted within this context. This is followed by a very brief interpretation of the attitudes of the early and medieval Christians. As an example of post - renaissance Christian attitudes, those of the American Puritan settlers are examined.

In the discussion, indications are given as to how the model might be applied at individual and cultural levels. One person's experience of wilderness is interpreted variously within the context of developmental theory demonstrating the value of a developmental approach. This is followed by a brief discussion on the use of the model in therapeutic wilderness programming. The framework is then briefly applied at a cultural level, using the traditional North American Indian world views for illustrative purposes. The situation in the West, at present, is then briefly discussed.

2.0   DEFINITIONS

2.1   The Structural Model

Jung referred to the totality of the psyche as the Self (Jung, 1979, p. 161). Within this totality he distinguished three psychic levels: conciousness, the personal unconscious, and the collective unconscious (Jung, 1969 b, par. 321). Jung used the term consciousness in a similar sense to the psychoanalysts i.e. to denote "a division of the psyche that includes those parts of mental life of which the person is momentarily aware" (English and English, 1964, p. 111; cf. McGuire and Hull, 1980, p. 213). The concept of consciousness implies a subject, in this case, the ego (Jung, 1968 c, par. 506). This does not, however, imply that the ego and consciousness are synonymous. Only those psychic contents perceived by the ego to be related to it are conscious; the rest are unconscious (Jung, 1981 a, par. 700).

The personal unconscious consists of those psychic contents that have been forgotten, are repressed, or were subliminally perceived and never reached consciousness (Jung, 1969 b, par, 321). These contents are capable of

arising in consciousness directly, but not necessarily voluntarily (Jung, 1974, par. 4). The personal unconscious primarily consists of complexes (Jung, 1968 c, par. 88) i.e. collections "of images and ideas, clustered around a core derived from one or more archetypes, and characterised by a common emotional tone" (Samuels, Shorter and Plaut, 1987, p. 34). These have split off from the control of consciousness (Jacobi, 1980, p. 36).

In contradistinction to the contents of consciousness and of the personal unconscious, the contents of the collective unconscious are universal, inherited, and inaccessible to consciousness under all circumstances (Jung, 1968 c, pars. 88, 90). The collective unconscious is essentially comprised of archetypes which are inherent predispositions to form certain universal images, ideas or actions (Jacobi, 1980, p. 40). These - the archetypes *per se* - should be distinguished from actualisations of these predispositions which were also referred to by Jung as archetypes (Jacobi, 1980, p. 40). Henceforth the terms *archetypal* and *archetype* will refer to actualizations of the inherent predispositions (the *archetypes per se*). The archetypes *per se* can thus be considered to be hypothetical structures - later designated as psychoid - proposed in order to make sense of archetypal manifestations in consciousness (Jung, 1969 b, par. 417).

Jung ultimately included the instincts in the collective unconscious considering these and the archetypes to be different aspects of the same inherited, collective phenomena which impose an ordering function (Jaffe, 1984, p. 19; Jung, 1969 b, pars. 270, 282). The former he considered to be "uniform and regularly recurring modes of action and reaction"; the latter, uniform and regularly recurring modes of apprehension and perception (Jung, 1969 b, pars. 270, 273).

2.2 Psychic Reality

Central to Jung's model is the notion of psychic reality. For Jung: "we live immediately only in a world of images..." (Jung, 1969 b, par. 746). In other words, our *immediate* experience consists only of conscious psychic images (Jung, 1969 b, par. 746). These images derive ultimately from either the external world or from the collective unconscious (ibid, pars. 680-1). Consciousness, then, has no *direct* relation to any material objects; accordingly "what appears to us as immediate reality consists of carefully processed images" (ibid, par. 746). This is not to deny the reality of the

material world, but rather to emphasise the fact that our experience of it is not direct.

2.3 Symbol

A symbol is distinct from a sign - the meaning of which is always completely known (Jung, 1979, p. 20). "A symbol always presupposes that the chosen expression is the best possible discription or formulation of a relatively unknown fact, which is none the less known to exist or is postulated as existing" (Jung, 1981 a, par. 814). A symbol thus "implies something more than its obvious and immediate meaning. It has a wider 'unconscious' aspect that is never precisely defined or fully explained "(Jung, 1979, pp. 20-21).

Now, "so long as a symbol is a living thing, it is an expression for something that cannot be characterised in any other or better way. The symbol is alive only so long as it is pregnant with meaning [i.e. charged with psychic energy or libido]. But once its meaning has been born out of it, once that expression is found which formulates the thing sought, expected, or divined even better than the hitherto accepted symbol, then the symbol is *dead*, i.e. it possesses only an historical significance. We may [,however,] still go on speaking of it as a symbol, on the tacit assumption that we are speaking of it as it was before the better expression was born out of it "(Jung, 1981 a, par. 816). In this paper, *symbol* is used primarily in the sense (to the reader) of being *dead* for, once interpreted, what remained unconscious in its content is repressed (Von Franz, 1982, p. 13).

2.4 The Shadow

The term *the shadow* refers to those psychic contents which are not acceptable to ego consciousness (Samuels et al, 1987, p. 138). These contents may be personal or archetypal (ibid, p. 139).

2.5 Individuation

By observing and analysing a great number of dreams over extended periods, Jung detected a slow process of growth in the psyche - "a kind of developmental process in the personality itself" (Jung, 1979, pp. 160-1; Jung, 1969 b, par. 550). He called this process *individuation* (Jung, 1979, pp. 160-1). Neumann refers to this teleological tendency as *centroversion*

(1970, pp. 286-7). It is by means of individuation that a person becomes psychologically in-dividual i.e. "a separate, indivisable unity or 'whole'" (Jung, 1968 c, par. 490). In other words the goal of the individuation process is the synthesis and realisation of the Self, the totality of the psyche (Jung, 1969 a, par. 400). It should be noted that Jung also used the term *Self* to refer to the centre of this totality (Jung, 1979, p. 161). In this sense the Self is seen to be the "hidden regulating or directing tendency at work" in the individuation process (ibid, p.161). The term the *Self* also refers to the archetype of wholeness and order (Jung, 1968 c, pars. 715-717). It is in this sense that *Self* will be used in this work unless otherwise specified.

2.6 Compensation

For Jung the ideal relationship between consciousness and the unconscious is one of "open conflict and open collaboration", forging the individual "into an indestructible whole" (Jung, 1968 c, par. 522). Facilitating this is the process of compensation by which the unconscious attempts to compensate for and correct the conscious attitude thereby retaining a psychological balance (Jung, 1969 b, par. 545).

2.7 Opposites

Also essential to the understanding of Jung's psychology is an acquaintance with the principle of opposition (Samuels et al, 1987, p. 102). Since Jung considered equivalent opposites to be "necessary conditions inherent in the act of cognition", it follows that any conscious psychic image must have an equivalent opposite (Jung, 1974, par 112). In other words, without equivalent opposites, conscious discrimination would not be possible (ibid, par. 112). These opposites are logically irreconcilable only in consciousness; in the unconscious they remain undifferentiated (Samuels et al, 1987, pp. 102-3). Illustrative of psychic opposites are archetypal masculinity and femininity. These refer not to sex but to *archetypal gender* both of which are, at least in potential, existent in both sexes (Whitmont, 1983, pp. 127-8). Archetypal masculinity and femininity, then, are considered for the purposes of this paper to be distinct from and independent of biological sex.

With respect to the opposites, Jung considered the law of *enantiodromia* to apply: "If an extreme, one-sided tendency dominates conscious life, in time an equally powerful counter-position is built up" in the psyche, ultimately breaking through into consciousness (Samuels et al, 1987, p. 53).

2.8 Jung, Religion, and the Self

Jung considered himself to be justified in approaching religion from a psychological point of view in that religion affects the human psyche so profoundly. In doing so he treated all religious statements as psychic phenomena deriving from the unconscious (Jung, 1969 a, par. 555) and noted that "religious experience, so far as the human mind can grasp it cannot be distinguished from the [conscious] experience of so called [collective] unconscious phenomena" (Jung, 1970, par. 847). In other words *religion* designates the attitude peculiar to a consciousness which has been changed by an experience of the *numinosum* (Jung, 1969 a, par. 9). God-images, too, he claimed, have an archetypal basis (Jung, 1969 a, par. 454) and he thus construed *Gods* to be personifications of the unconscious influenced by the external world to an indeterminable degree (ibid, par. 555). Furthermore, Jung noted that the Self and God-images "are expressed empirically by the same symbols, or symbols so similar that they cannot be distinguished from one another" (Jung, 1973, p. 487). God-images and the Self tend to express wholeness, timelessness and eternity and both are expressed with *numinosity* (Jung, 1970, par. 622; Jung, 1969 a, par. 454; Evans, 1979, p. 86). This *numinosum* which, in Jung's model, defines religious experience, is a mysterious experience of a tremendous and compelling force (Samuels et al, 1987, p. 100).

Jung clarified his position by asserting that, as a psychologist, he was not in the position to make assertions about God *per se* (Jung, 1973, p. 384). Rather, in using the term *God*, he referred only to psychic images consistent with the phenomenology of the Self (Jung, 1973, pp. 486-7). This was not to say that Jung disregarded the possibility of a non-psychic God (Jung, 1977, par. 1589), rather this possibility was considered by him to be beyond the boundaries of psychology (Jung, 1970, par. 874). Jung thus treated God-images such as Jehovah, Christ and Buddah as symbols of the Self (Jung, 1968 b, pars. 11-21; Jung 1969 a, par. 454). In this paper religious phenomena are treated similarly and the words *religion* and *mythology* are used as being synonymous.

3.0 CLASSICAL DEVELOPMENTAL THEORY

3.1 Introduction

As a consequence of Jung's reluctance to codify his ideas about early
development, two developmental approaches arose within Analytical Psychology
- the *Developmental School* of Fordham and the *Classical School* of Neumann
(Samuels, 1985, p. 154). Although these two approaches may be seen to be
complementary (ibid, p.160), the author is in sympathy with the classical
view that Fordham's work represents a departure from the mainstream of
Jungian thought. Accordingly a classical model is adopted in this paper.
The principle source of the model outlined below is Neumann's (1970) "The
Origins and History of Consciousness". Neumann's "The Great Mother" (1974)
and "The Child" (1973), as well as Whitmont's (1983) "Return of the
Goddess", are used as supplementary works. It should be noted that the
application of Neumann's schema to women is controversial (Wehr, 1988,
p. 117). Spatial limitations disallow the examination of this debate;
rather it is simply acknowledged and the focus is limited to male
development.

Neumann has as a central thesis in his model that in "the course of its
ontogenetic development, the individual ego consciousness has to pass
through the same archetypal stages which determined the evolution of
consciousness in the life of humanity" (1970, p. xvi). In other words,
"ontogenetic development may ... be regarded as a modified recapitulation of
phylogenetic development" (ibid, p. xx). The recapitulation is thus "not an
exact replication. For we cannot say that a child of three or four is a
primitive savage. It does not use magic for antelope hunting. In fact it
does not go antelope hunting at all. But it does weave fantasies similar to
those of early humans of the magical age and in these fantasies may stage
magical hunts" (Whitmont, 1983, pp. 39-40). Central also to Neumann's
model is the assumption that the psyche develops in stages (Neumann, 1973,
p. 180) which are archetypally determined and hence universal and necessary
(Neumanns, 1970, p. 265). As a consequence, in normal development (ibid,
p. 405), no "further step in development can be taken until its preceding
phase has been adequately achieved" (Whitmont, 1983, p. 88). At each of
these stages ego consciousness' relation to the unconscious changes. Within
the model the uroboric, matriarchal, patriarchal and post-patriarchal stages
may be delineated respectively.

3.2   The Uroboric Stage

The uroboric stage represents the beginning of psychological development and
is marked by the fact that the ego, and hence consciousness lies only in
potential (Neumann, 1970, pp. 5-6).   This stage pre-dates, therefore, a
subject capable of experiencing (ibid, p. 266) and thus is a stage of
unconsciouness (ibid, p.275).   Due to the lack of a reflective consciousness
(ibid, p. 6) this, the original psychic situation (ibid, p. 271), is phylo-
genetically a pre-historic one (ibid, p. 281).   At an ontogenic level, this
stage cannot be adequately apprehended by consciousness (Neumann, 1974,
p. 21) since it pre-dates consciousness.   Accordingly, it is impossible to
delineate the characteristics of this stage precisely (Whitmont, 1983,
p. 43).   The most adequate description is a symbolic one since the
unconscious is constructed via the aggregate grouping of symbols (Neumann,
1970, pp. 5-6).   Common symbols of the uroboric stage include the uroborus
(Neumann, 1970, p. 10), the circle (ibid, p. 11), the sphere (ibid, p. 8.),
the *Great Round* (Neumann, 1974, p. 18), the egg (Neumann, 1970, p. 8), the
mandala (ibid, p. 11), the cross (ibid, p. 19n), the ocean (ibid, p. 23) and
the womb (ibid, p. 14).   Included also are the archetypal ideas of paradise
(Neumann, 1970, p. 12), perfection (ibid, p. 8), infinity (ibid, p. 12) and
primordial wisdom (ibid, p. 285).

Since the ego has not yet emerged as a conscious complex, there is no
tension between it and the unconscious (Neumann, 1970, p. 276).   The
uroboric stage thus comprises a state of absolute non-differentiation (ibid,
pp. 11, 276) in which all of the psychic opposites are united (ibid, p. 8).

Whitmont (1983, p. 43) calls the urobic stage the *magical phase*. This use
of the term *magical* is not to be confused with that of Neumann (1973,
passim) who uses it to refer to aspects of the matriarchal stage. Neumann's
use of the term is adopted in this paper.

3.3   The Transition from the Uroboric to the Matriarchal Stage

Only the later border of the uroboric stage can be experienced by the ego
germ as it is just beginning to emerge (Neumann, 1970, p. 266).   This
neophyte ego is, as yet, not associated with a systematised consciousness
(ibid, p. 275).   Accordingly there is no polarization of psychic opposites.

The most important consequence of this is that there is not separation of what our rational consciousness construes to be the inner and the outer worlds (Whitmont, 1983, p. 44; Neumann, 1974, p. 293). For this primitive consciousness, therefore, there is no difference between images deriving from the unconscious or those from the external world; these sets of images are in a state of complete equality i.e. archaic identity (Von Franz, 1972, pp. 7-8). This archaic identity presupposes an *a priori* likeness i.e. an equation which was never the object of consciousness since "a conscious conformity would necessarily involve a consciousness of two dissimilar things, and, consequently, a separation of subject and object, in which case the identity would already have been abolished" (Jung, 1981 a, p. 441). Borrowing the term from the anthropologist Levy - Bruhl, Jung called this archaic identity of subject and object *participation mystique* (Von Franz, 1982, p. 7). It should be noted that although Jung, from 1912 onwards, used the term *participation mystique* to refer to relations between people i.e. to refer to projective identification (Samuels et al, 1987 p.106) the term here is used in Jung's original sense as defined.

The germinal ego, due to its lack of differentiation between the unconscious and the external world, then, exists in a state of *participation mystique* with the world (Neumann, 1970, pp. 33, 105, 226) i.e. in a "preverbal, unitary symbiotic identity level of existence" (Whitmont, 1983, p. 42) in which the ego is incapable of discriminating between the source of its images (Neumann, 1970, pp. 295-6). In this subjective reaction to and perception of the world, the experience of the world coincides with inner experience (Neumann, 1970, pp. 295-6). Everything, at least potentially, is charged with psychic energy and hence meaning (Neumann, 1970, p. 106). A peculiarity of this state is that, although a subjective, unconsciously determined perception of the world predominates, the germinal ego experiences the origin of psychic images to be the external world (Neumann, 1970, p. 276). Thus the "world of dawn man is very largely an interior world experienced outside himself" (Neumann, 1970, p. 276). As a consequence, subsequent psychic development largely consists in introjecting these exteriorised contents and in recognising them as being part of psyche rather than of matter (Neumann, 1970, pp. 272-3). It is only later, when a content is recognised as being psychic, that one can talk of projection (Neumann, 1970, pp. 272-3).

The lack of discrimination has several other consequences. Firstly, as much as there is consciousness, there is a sense of timelessness (Neumann, 1970, p. 12). There is no differentiation of day or night (Neumann, 1970, p. 12) or of past, present, and future; only the *here and now* exists (Whitmont, 1983, p. 44). Secondly, and consequently, there is no awareness of the flux of life, death, and rebirth (Neumann, 1970, p. 12). Thirdly, the achetypal factors of the maternal and the paternal and the masculine and feminine, are undifferentiated (Neumann, 1973, p. 96). Fourthly, as good and evil are undifferentiated (Neumann, 1970, p. 113), this stage is pre-moral (Whitmont, 1983, p. 47). Consequently, ethics and personal responsibility are absent (ibid, p. 47). Fifthly, there is no conception of causation; there is only an acceptance of, or adaptation to, fate (ibid, p. 46). Lastly, since there is as yet no opposition of ego and unconscious, there is *no opposition of man and nature* (Neumann, 1970, p. 16).

The lack of differentiation of the germinal ego at this stage constitutes its weakness (Neumann, 1970, p. 106). It is dependant on the surrounding whole for the safety and security which it cannot create for itself (ibid, pp. 283-4). As a consequence, the individual is dependant on the group from which he has not differentiated (ibid, p. 267). Thus, in the same way in which the ego is dependant on the unconscious at this stage (ibid, pp. 109 & 270-3; Whitmont, 1983, p. 47) the individual is dependant on the group. The uroboric group disallows the emancipation of a separate ego (Neumann, 1970, p. 268). In this state, "the containing group is endowed with *numinosity* and suggestive power... Loss of group containment means loss of soul and identity" (Whitmont, 1983, p. 48) symbolically expressed as expulsion from paradise (ibid, p. 45).

The dawning of consciousness is marked by its passivity and receptivity and by the instability of the ego (Neumann, 1970, pp. 276-7, 281). Since consciousness presupposes tension between consciousness and the unconscious which uses up libido, even this passivity of the ego results in frequent loss of consciousness due to fatigue (ibid, pp. 276-9). This tendency of the ego to dissolve passively back into the unconscious is termed *uroboric incest* (ibid, pp. 17, 277). Regression at this stage when the ego is still feeble is pleasureable to the ego since it means the extinction of the tension that accompanies consciousness (ibid, p. 277). Symbolically, uroboric incest is represented by a return to the bliss of paradise (ibid, p. 278).

As ego consciousness develops so the maternal aspect of the uroborus emerges for the neophyte ego which experiences itself as a tiny, helpless newcomer (ibid, p. 14). Since consciousness is initially short-lived the uroboric is constantly experienced afresh as the good Great· Mother archetype - the all-container and the all-sustainer (ibid, p. 284). Initially the *maternal uroborus* predominates - the maternal element has emerged but is secondary to the hemaphroditic aspects (ibid, p. 48; Neumann, 1974, p. 19). Of the maternal traits, the positive ones of nourishment, warmth and protection predominate (Neumann, 1970, p. 15). The close association of body and psyche and food and satisfaction at this stage results in the fact that nutritional and alimentary symbolism are paramount (Neumann, 1970, pp. 27-31). The maternal uroborus is also associated with earth and vegetative symbolism and with fertility and growth together with great dependance on nature and the earth (ibid, pp. 42-3). From vegetative symbolism, the ego moves to a more active position in which animal symbolism predominates, (ibid, p. 307).

From the maternal uroborus, the move is to the *uroboric Great Mother* in which stage the uroboric elements are manifest but those relating to the Great Mother archetype predominate (Neumann, 1974, p. 19). There is thus a move from bisexual towards unisexual symbolism (Neumann, 1970, pp. 32-46). Mythologically, animism and pantheism belong to this stage (Whitmont, 1983, p. 43). Ego consciousness has still not developed independence and it is only in extraordinary situations of emotional exultation when archetypal activity breaks through that there is an illuminating flash of consciousness (Neumann, 1970, p. 286). *Participation mystique*, then, still predominates (Neumann, 1973, p. 140).

In contrast to the growing maternal character of the unconscious, conscious-ness assumes more and more of a masculine character (Neumann, 1970, pp. 41-2). It sees itself more and more as a unique individuality and thus comes into increasing conflict with the Great Mother who represents the *will of the species* i.e. the collective drive of the instincts (ibid, pp. 298-9). Consequently, there is a growing perception of the Great Mother by the ego as the Terrible Mother (ibid, p. 299) which symbolises the inertia of the unconscious (Neumann, 1973, p. 168). Together with the resultant separation of the Great Mother archetype into the archetypal images of the Good and Terrible Mothers comes the matriarchal stage (Neumann, 1974, p. 21). Ontogenetically, this stage begins at age three or four years (Whitmont, 1983, p. 47).

3.4 The Matriarchal Stage

The matriarchal or *magical* (Neumann, 1973, p. 162) stage is included in Whitmont's second stage of consciousness - the *mythological* or *imaginal* phase - which represents the bridging phase from the uroboric to the adult patriarchal stages (Whitmont, 1983, pp. 49-51). The matriarchal stage is characterised by the predominance of the archetype of the Great Mother (Neumann, 1974, p. 91) having separated into three more or less distinct forms - the Good Mother, the Bad Mother, and the Great Mother, the last representing the union of the first two (ibid, p. 21).

The Bad, devouring or Terrible Mother symbolises the overwhelming might of the unconscious (relative to the ego) at this stage and highlights the dependence of the ego on it (Neumann, 1970, pp. 39-43). "The stronger the masculine ego consciousness becomes, the more it is aware of the emasculating, bewitching, deadly and stupefying nature of the great goddess", the Great Mother in her negative form (ibid, pp. 61-3). Symbolically, she may be symbolised by the decay of vegetation, dying, castration or dismemberment, plague, famine, floods, or any natural destructive element (ibid, pp. 40, 52-61). Instinct may be included in that the "emotional, passionate nature of the female in wild abandon is a terrible thing for ... consciousness" at this stage (ibid, p. 57). As the Good Mother, the Great Mother may be symbolised by equivalents of birth, nourishment and protection: the nutrient earth, the fruitful womb, redemption or resurrection (ibid, p. 40). The Great Mother is thus the "*chthonic* mistress of life and death" (ibid, p. 57) "From her all proceeds, and to her all returns" (Whitmont, 1983, p. 42).

There is ambivalence on the part of the ego during the matriarchal stage due to its experience of both the good and bad aspects of the Great Mother (Neumann, 1970, p. 39). In relation to the archetype, and hence in relation to the unconscious and the world (as yet undifferentiated), the ego feels small, impotent and dependent (ibid, p. 40). Since *participation mystique* still predominates (Neumann, 1974, p. 293), the world is contaminated with psychic contents and danger and uncertainty prevail (Neumann, 1970, p. 41). The unconscious, and hence the world, has to be recognised as being supreme (ibid, pp. 40-1). Fear of dissolution of the ego in the unconscious prevents regression of the ego (ibid, p. 318). So, whereas uroboric incest was pleasurable for the feeble ego germ still embedded in the uroborus, for the

ego at the matriarchal stage, uroboric pleasure is transformed into fear (ibid, pp. 311-2). This stage is represented by *the strugglers* (ibid, p. 300) who are dominated by their fear of the Great Mother (ibid, p. 318). There is now some separation of ego consciousness and the unconscious but no independence of the former from the latter (ibid, p. 88). The ego is, as yet, not stable enough to move on to the *Separation of the World Parents* (ibid, p. 96). Until the ego can move to this stage, the negative aspect of the Great Mother will predominate or at least be equal to the positive aspects (ibid, p. 318) and consciousness will be limited to that which is emotionally significant (Neumann, 1973, p. 152).

In the gynocracy of the matriarchal stage, the masculine is secondary to the feminine (Neumann, 1970, p. 47). The law of the matriarchate is that of instinct, of unconscious natural functioning (Neumann, 1970, p. 147). Accordingly, matriarchal consciousness does not deny its bond with the earth (Neumann, 1974, p. 55). This law subserves the propagation, preservation and evolution of the species rather than the development of the single individual (Neumann, 1974, p. 147). As a consequence, the group predominates over the individual during the matriarchal stage (Neumann, 1974, p. 91). The body remains bound up with the unconscious and body-bound *chthonic-phallic* masculinity remains under the domination of the Great Mother (ibid, pp. 309-11). Mythologically the Greek deity Dionysus - the consort of the great goddess who embodies the phallic power of raw nature, of desire, and of passion (Whitmont, 1983, pp. 58-9) - is a good example. Until the patriarchal stage, the psychological functions of intuition and sensation predominate (Neumann, 1970, p. 296).

It should be noted that, although at the level of consciousness, matriarchal has superceded uroboric functioning, uroboric dynamics continue to function unconsciously, influencing us in our behaviour (ibid, p. 267; Whitmont, 1983, p. 48).

3.5   The Transition fram Matriarchy to Patriarchy

During the matriarchal stage, ego consciousness remained fragmentary and the ego was not, as yet, the complex with which the personality identifies itself (Neumann, 1973, pp. 149 - 50). Following matriarchy, consciousness "gradually becomes an independant system; consciousness becomes self-consciousness, and a reflecting ego having cognizance of itself emerges as

the center of consciousness" (Neumann, 1970, p. 46). For the first time a
stable ego emerges representing the culmination of the process symbolically
portrayed by the *Separation of the World Parents* which consists in the
splitting off of opposites from unity (ibid, pp. 101 - 6). Matriarchy is
thus followed by division (ibid, p. 180).

Central to the division of opposites is a separation of consciousness from
the unconscious (ibid, p. 117). The attitude of ego consciousness towards
the unconscious changes from one of fear to one of defiance (ibid, p. 300).
Associated with this is an increase in ego volition, decision and activity
(ibid, p. 125). As all the opposites are torn asunder - good from evil, I
from Thou, light from dark, sacred from profane, day from night, and inside
from outside - ego consciousness identifies with one end of the pole and so
the other is prevented from coming into consciousness (Neumann, 1970,
pp. 103 - 117). This loss of wholeness is experienced as a primary loss
(ibid, p. 117) symbolically, the loss of paradise or of the golden age
(ibid, p. 114).

The unconscious, symbolised by the Terrible Mother, resists the process of
separation and discrimination (ibid, p. 123). As the ego now experiences
the unconscious as the enemy, the masculine world is perceived as being
ego-friendly (ibid, pp. 306, 315). Accordingly, along with the split goes
an increasing masculinization of consciousness in opposition to the
predominantly feminine unconscious (ibid, pp. 125 - 6).

With the establishment of an independant ego, comes the loss of *participa-
tion mystique* to consciousness (ibid, p. 117; Neumann, 1974, p. 117). Gone
is an "immersion in a stream of events in which the outer and inner world
are not differentiated, or very indistinctly so "(Jung, 1973, p. 549). This
loss is experienced with guilt (Neumann, 1970, p. 115). In retrospect now
the state of *participation mystique* is viewed as something mystical whereas,
before, it had been entirely normal (Von Franz, 1975, p. 78n).

Through discrimination, the ego disentangles itself from dependance on the
group, the body and on nature (Neumann, 1970, p. 109). In doing so, it
symbolically becomes the hero (ibid, p. 127). The hero myth portrays the
archetypal fate of the ego (ibid, p. 150) in its emancipation (ibid, p. 127)
which, for Neumann, begins after the *Separation of the World Parents*
(ibid, p. 137).

After the Successful *Separation of the World Parents*, the ego-hero is faced with the *dragon fight* (ibid, p. 152) which involves overpowering the Terrible Mother (ibid, p. 198) i.e the unconscious. This the ego cannot do unless it has identified itself with the *higher masculine* (ibid, p. 148) which manifests most clearly in the images of the father archetype (Neumann, 1973, p 189). With this identification comes the transition from the matriarchal dominance of the mother archetype to that of the father archetype in the patriarchate (ibid, p. 95).

3.6 Patriarchy

The masculinity of the ego-hero in patriarchy is no longer associated with *chthonic phallus*, but with *higher phallus*, the latter being associated with the father archetype (Neumann, 1981, p. 189), spirit (Neumann, 1970, pp. 142-2), and consciousness (Neumann, 1970, pp. 158-9). This higher masculinity may, amongst other things, be symbolised by the eye, the sun, heaven and the head (Neumann, 1970, pp. 158-9). The ego-hero, identifying with the upper, solar, spiritual, masculine principle (Neumann, 1973, p. 179) rejects all that is lower, bodily, earthly and sensuous (ibid, p. 126).

Successful masculization of the ego is indicated by an attitude of combativeness and a readiness by the ego to expose itself to the danger which the dragon symbolises (Neumann, 1970, p.154). The ego thus abandons the adolescent attitude of passivity and fear and moves to an active, willing and discriminating position from which it seeks out the danger and, symbolically, battles its way to victory (ibid, p. 318). The ego is now no longer fascinated and overpowered by the unconscious (ibid, p. 318).

The offensive of the ego-hero may be an inner or outer one since both, at this stage, are occupied by the Great Mother (ibid, p. 318), the outer world being occupied by means of projection. Ultimately, in order to conquer the fear of the Great Mother, the fear which once protected it from regression, the ego-hero must expose itself to the annihilating force of the uroboric mother without letting itself be destroyed (ibid, p. 318). Heroic victory over the feminine unconscious thus involves entry into her (ibid, p. 154). Symbolically, this is incest by means of which there is a rebirth i.e. a transformation of personality (ibid, p. 154). This incest of the hero is different from both uroboric incest (in which ego consciousness is passively extinguished) and matriarchal incest (which results in matriarchal

castration involving the loss of masculine consciousness, deflation, and degradation of the ego resulting in depression and *abaissement du niveau mental*) (Neumann, 1970, pp. 156, 384-5). The incest of the hero "is an active incest, the deliberate, conscious exposure of himself to the influence of the female (ibid, p. 156). Heroic incest (which may be symbolised by entry into a cave, by a descent into the underworld, by being swallowed, and by the sun's night journey) results in the liberation from the domination by the unconscious and the feminine (ibid, pp. 158-8). With the battle there is always the danger of being swallowed up by the maternal unconscious - symbolically, the pit, the void or the external darkness (ibid, pp. 157-60). By overcoming its fear, and by actually entering into the uroboric Great Mother, the ego experiences its highest masculinity as a lasting quality and its fear is changed into joy (ibid, p. 319).

"The power of the primordial Great Mother archetype rests on the original state where everything is intermingled and undifferentiated" (Neumann, 1970, p. 323). As a consequence of this lack of differentiation, all those negative affects and impulses and all those "fearsome monsters" which come up from the unconscious and overwhelm the ego with their dynamisms are symbolically construed as being the progeny of the Terrible Mother (ibid, p. 161). Accordingly, one of the means by which the ego confronts the unconscious is that of fragmentation i.e. by means of splitting up or off of archetypal images (ibid, p. 320). Thus, the thinking and sensation functions of the heroic ego consciousness (Whitmont, 1983, p. 73) perceive, register, discriminate, separate, isolate and delimit resulting in the splitting up of the Great Mother into a wealth of images, qualities and symbols (ibid, p. 323; Neumann, 1970, p. 121). The result is that the overpowering dynamism of the archetype is now held in check and the compulsive character of the symbol dissipates together with its libido (Neumann, 1970, pp. 323, 328).

Besides fragmentation, numerous other defence mechanisms (including suppression, secondary personalization, devaluation, identification, and projection) are used to depotentiate the unconscious, to systematize consciousness, and to separate consciousness and the unconscious (Neumann, 1970, pp. 320, 329; Neumann, 1973, pp. 154-5). This depotentiation of the unconscious is absolutely necessary for the development of ego consciousness which requires the ego to be reinforced with libido (Neumann, 1970, p. 339).

In this way the ego gains "power and mastery over nature without and the unconscious within" (Neumann, 1973, p. 154); "Control of nature ... marks the patriarchal phase" (Whitmont, 1983, pp. 69-70).

Conscious development demands that the ego forces itself from the grip of emotion and instinct (Neumann, 1970, pp. 334-5). As reason comes to the fore, emotionality tends to be superceded (ibid, pp. 330-1). The ego's fear decreases (ibid, p. 325). "The supremacy of the Great Mother, the control she expressed through the instinctual power of the body, is superceded by the relative autonomy of the ego, of the higher spiritual man who has a will of his own and obeys his reason" (ibid, p. 318).

In the course of its heroic encounters with the inside and the outside worlds, the ego establishes objective relations with both by introjecting a variety of contents and building out of them its picture of reality (ibid, pp. 350-1). This not only enriches conscious content but also increases the libido available to ego consciousness until it is able to use the same almost at will (ibid, pp. 343-4). The ego comes to find itself separate from and different from the environment with which it is no longer in *participation mystique* (ibid, p. 318). In this way, the ego moves from being one complex amongst many to the one with which the personality identifies itself (Neumann, 1973, p. 138).

The deflation of the unconscious by the patriarchal trend of conscious development is closely connected with the depreciation of women in the patriarchate because of the close association between the archetypal feminine and the unconscious (Neumann, 1970, p. 340n). The subordination of men to the Great Mother is now replaced by a hostile and repressive attitude of men towards women (Neumann, 1973, p. 162), the carriers of the projection of the archetypal feminine.

The *dragon fight* involves more than victory over the Terrible Mother; paternal as well as maternal elements need to be overcome (Neumann, 1970, p. 170). Neumann notes that whereas there "is a broad resemblance between the mother figures of primitive, classical, medieval and modern times, images of the father archetype change from culture to culture (1970, pp. 171-3). The consistent factor with respect to the father archetype is that the images stand for the collective cultural heritage of their time (ibid, pp. 172-3). *The fathers* are the law-givers (Neumann, 1973, p. 199)

who see to it that the current values (religious, ethical, political and social) are imposed upon the young people (Neumann, 1970, p. 173). Only those who have identified themselves with these values are included amongst the adults (ibid, p. 173). The father archetype is thus associated with collective consciousness and with the super-ego - the introjected collective authority (Neumann, 1973, pp. 199-204).

The task of the hero in patricide is to be a breaker of the old law (Neumann, 1970, p. 174). He is the enemy of the old cultural system, of its values, and of their representative, the personal father (Neumann, 1970, p. 174). Any convention, tradition, morality, religion or law that may be obstructing the progress of the ego-hero has to be overthrown (ibid, p. 187). Symbolic patricide prevents patriarchal castration which may take the form of *captivity* (excessive period of identification) or *possession* (inflation due to identification with the archetype) (ibid, p. 385). With successful patricide, the uroboric dragon is vanquished.

The myth of the *dragon fight* correlates with "different phases in the ontogenetic development of consciousness. The conditions of the fight, its aims, and also the period in which it takes place, vary. It occurs during the childhood phase, during puberty, and at the change of consciousness in the second half of life, wherever, in fact a rebirth or reorientation of consciousness is indicated "(ibid, p. 205). The *fight* in childhood consists principally in turning away from the matriarchal world (Neumann, 1973, p. 110) i.e. in turning any from the unconscious towards the external world. In puberty the primarily extraverted *fight* involves the overcoming of fear of the Terrible Mother (in projection) which allows a feminine image to extricate itself from the grip of the Terrible Mother - a process known as *the crystallization of the anima from the mother archetype* (Neumann, 1970, pp. 198-9). This, the mythological goal of the man's *dragon fight* at this stage, is symbolised by the rescue of the captive or virgin from the dragon's or witch's power (ibid, pp. 152 & 195). With "the liberation of the captive, a portion of the alien, hostile, feminine world of the unconscious enters into a friendly alliance with the man's personality, if not actually with his consciousness" (Neumann, 1970, p. 204). Union with the captive is symbolically an essential outcome of the mythological *fight* resulting in the transformation of the ego-hero (ibid, pp. 191 & 198). Part of this transformation involves a change in relation to the feminine as a

result of which a feminine component is built into the structure of the hero's personality (ibid, pp. 198-9, 354). This component, the anima, is the counterpart of the hero having both transpersonal and personal elements (ibid, p. 203). The sisterly, helfpul aspect stresses the human element; the transpersonal element demands tasks involving strength, courage, resourcefulness, bravery, protection and readiness to fight (ibid, p. 201).

The crystallization of the anima allows a new experience of the feminine - the adult male can now combine with a feminine partner of his own age and kind (ibid, pp. 188-9 , 199-200). "Only a man who has proven his upper masculinity is held to be capable of marriage, for only such an individual is capable of withstanding the danger represented by woman" (Neumann, 1973, p. 177). Only now is the hero mature enough to reproduce himself and accordingly become a father and establish the nucleus of patriarchal culture - the nuclear family (Neumann, 1970, pp. 198-9). Via projection "the hero unites himself with the woman he has set free, and founds his kingdom with her" (ibid, p. 203).

Whitmont's third phase of psychological development - the *mental* or *patriarchal* phase corresponds with the development of the ego from puberty to the mid-life crisis (Whitmont, 1983, pp. 69 , 74-5). This corresponds, then, in Neumann's schema with the second of the *dragon fights* and its consequences. Whitmont notes that beneath the rational, extraverted consciousness of this period, uroboric and matriarchal perception and concept formation continue to operate (ibid, pp. 40-44 , 74). Thus "the archaic identity of subject and object still lives at the very bottom of our psyche, and it is only above that layer that relatively clearer, more distinct discriminations between subject and object are, in many degrees, built-up" (Von Franz, 1982, p. 8). In this way even "the unconscious of the civilized adult ... remains in a permanent state of identity with objects" i.e. in a state of *participation mystique* (Jung, 1981a, p. 441). It should be noted that the state of *participation mystique* should "not be regarded as lesser in *value* [than patriarchal consciousness]; on the contrary ... it is there that the real secret of all life-intensity and cultural creativity lies" (Von Franz, 1982, p. 8).

Unconscious contents may be integrated into the conscious psyche by means of the introjection of previously externalized contents (Von Franz, 1982, p. 78). Prior to their integration, we can speak of these contents as having been projected, projection being defined as "an unconscious, that is unperceived and unintentional, transfer of ... psychic elements onto an outer object" (Von Franz, 1982, p. 3). The result of the projection is that one perceives in the object something" that is not there, or, if there, only there to a small degree. Seldom, if ever, is nothing of what is projected present in the object. Jung speaks therefore of a *hook* in the object on which one hangs a projection" (ibid, p. 3, author's itallics). Now, "projection results from the archaic *identity* ... of subject and object, but is properly so called only when the need to dissolve the identity with the object has already arisen. The need arises when the identity becomes a disturbing factor, i.e., when the absence of the projected content is a [substantial - Von Franz, 1982, p. 7] hindrance to adaptation and its withdrawal into the subject [introjection] has become desirable. From this moment the previous partial identity acquires the character of projection" (Jung, 1981a, p. 457). Thus "although *all* the contents of the unconscious are projected onto the environment, we can recognise them as projections only when we gain enough insight to see that they are *images* of peculiarities that are part of our own makeup; otherwise we are naively convinced that these peculiarities belong to the object" (Von Franz, 1982, p.6). Henceforth *projection* will be used in its loose sense to describe any externalised unconscious material whether or not it is appropriate for a particular individual that that material be externalised.

It is via projection that contents of the unconscious typically become available to consciousness (Samuels, 1987, pp. 113-4). "The process of gaining insight into a projection takes place in several stages" (Von Franz, 1982, p. 9). The original condition is that of the externalization of psychic contents. These are undifferentiated from external objects and the individual lives in a state of *participation mystique*. At this stage the externalised content and its *hook* are identical. So a particular tree may be a particular demon for example. In the second stage there is partial differentiation (ibid, p. 36). Now gods, demons, spirits etc. may be construed to be associated with their *hooks* but they are separate from them. Poseidon, for example, may dominate the sea but he is not identical with it (ibid, p. 36). At the third stage there is a strong need for the moral evaluation of the externalized contents (ibid, p. 10). Thus a particular

event, say a flood, may be seen to be the workings of an evil god. These moral evaluations may have begun at the second stage (ibid, p. 36). At the fourth stage, prior externalizations are construed to be illusions; externalized unconscious material is thus denied altogether (ibid, p. 10). At the fifth stage, a re-valuation occurs; "one would have to reflect on how such an overpowering, extremely real, and awsome experience could suddenly become nothing but self-deception" (ibid, p. 10). In this way we have to recognise the reality of the psyche (ibid, p. 10). Thus prior externalizations would be recognised now as projections which are not illusions but "psychic reality of the highest order" (ibid, p. 10).

3.7 Post - patriarchal Consciousness

For Whitmont, post-patriarchal development, presently "being pioneered by the few", corresponds to ontogenetic development following the mid-life crisis (1983, p. 75). This corresponds with the third of the *dragon fights* in Neumann's schema. In contrast to the extraverted phase of the first half of life, the transition at mid-life involves an *enantiodromia*, a "turning inward [introversion] toward the unconscious psyche and away from the conscious sphere exclusively defined and dominated during the mental period by will, rationality and the power urge". (ibid, p. 75). In this transition, the ego has to learn to give up its ego-centredness and allow itself to be integrated into the totality of the psyche (Neumann, 1970, pp. 255, 359). In this change, the centre of the psyche moves from the ego to the Self (in the sense of the centre of the psychic totality) there being a partial identity of the former with the latter (ibid, p. 559). Now, in this third *dragon fight*, the liberation of the captive or virgin or the winning of the treasure hard to obtain symbolises the assimilation of psychic contents beginning with the anima (ibid, pp. 204-5) and ending with the unity with which the psyche began. The new and decisive factor in this reintegration is that it is a conscious one i.e. the new unity is lifted from a biological to a psychological level (ibid, pp. 358-9). This transition will be further elaborated in the discussion.

4.0 WILDERNESS EXPERIENCE : A MODEL

A model for understanding experiences of (and hence attitudes towards) wilderness follows directly on the preceding theory. The model is, in fact, very little different from a Jungian model for an understanding of the experience of any external object. Experience implies consciousness and hence is an ego-associated activity. Any experience of any external object may fall on any point on a continuum of possibilities. The one pole is that of archaic identity (*participation mystique*) in which there is no discrimination between images deriving from the object and those deriving from the unconscious. At this pole unconscious factors predominate over objective qualities (those independantly attributable to the object). The other pole involves the experience of an object in a way in which only the objective qualities of the object are consciously perceived. This, as an absolute, represents a hypothetical position in the author's opinion. Between the two poles a varying admixture of unconscious and objective qualities underlies the experience. Within a developmental context the movement is away from the first pole towards greater discrimination of unconscious and objective qualities and towards the predominance of the latter over the former. Central to the model, then, is the concept of projection in its loose sense (i.e. the externalization of unconscious material). A developmental model provides the context within which varying degrees of withdrawal of projection may be understood.

Experience of wilderness follows this general model. If we examine the situation more closely, however, we can see that wilderness has a feature about it which is unique. This follows on from the hypothesis that projections almost universally require *hooks* (i.e. features which, at least in some small way, resemble the projected material). Wilderness, by its definition, presents a unique *hook*. The American Wilderness Act (1964) defines wilderness as an area having "the imprint of man's work substantially unnoticeable". Meier (1985, p. 1) similarly defines wilderness as "nature in her original condition undisturbed, unadulterated by man". Wilderness is thus an environment, by definition, free from the influence of man. In psychological terms, then, wilderness describes an environment uninfluenced by the ego. Accordingly, wilderness stands in contradistinction to those things associated with the ego and thus provides an ideal *hook* for the projection of the unconscious. Unexplored wilderness

(i.e. unknown wilderness) would facilitate the projection of the internal unknown - the unconscious. Given this projection, (ego) attitudes towards wilderness should parallel the attitude of the ego to the unconscious. This, as we have seen, is different at the different stages of psychological development.

A more specific attribute of wilderness follows on its definition as being "without permanent improvements or human habitation" (Wilderness Act, 1964). As a consequence of this feature, wilderness may stand in contradistinction to collective consciousness. This is psychologically important in two distinct ways. Firstly, wilderness then becomes a *hook* for the projection of the shadow of collective consciousness. Secondly, wilderness provides an environment within which one can disidentify with collective consciousness, a process which facilitates the ego in coming to terms with the unconscious (Edinger, 1986, p. 55). This disidentification correlates with patricide.

A feature of the wilderness as a *hook* for the projection of the unconscious (and of the disassociation of wilderness and collective consciousness) is that entry into wilderness may have psychological meaning as entry into the unconscious. The physical journey into wilderness - as Blow (1988, passim) so adequately demonstrates - may then become a process of active imagination. This contact with wilderness, as a process of active imagination, may correspond with either the second or the third of the *dragon fights* of the hero. If the unconscious contents are confronted without the awareness of these as projections, then the process corresponds with the second *dragon fight*. If the process is used to withdraw projections thereby confronting and integrating previously unconscious material in a conscious way, then the process corresponds with the third of the *dragon fights* and the introverted aspect of the second half of life.

The association of entry into the unconscious and entry into wilderness would account for the common association in the world's religions between wilderness and revelation, psychologically, being the result of conscious experience of the archetype of the Self. Creativity, transformation, and meaning may also be associated with contact with the unconscious via wilderness since all of these require contact with the collective unconscious.

As a *hook* for the projection of the unconscious, wilderness may become a container for a collection of symbols in the same way as the Church has provided such a container for Christian symbolism. In this way, then, wilderness may be revered as a sacred place. At an unconscious level this would correspond with (possibly momentary lapses into) matriarchal consciousness and the associated *participation mystique.* At a conscious level, the association would be with post-patriarchal consciousness during which such projections would be withdrawn. This would account for Nash's (1988, p. 198) observation that: "For many people wilderness is as important as [a] temple or church".

Contact with wilderness as a *hook* for the unconscious would also account for the commonly-held belief that: "Wilderness is the best place to learn humility ... and reverence" (Nash, 1988, p. 200). This may be the result of an experience of matriarchal consciousness in which the dominance of the unconscious is clear or the result of a post-patriarchal encounter with the Self.

Wildernesses, besides providing *hooks* for projection of the unconscious (as more or less a whole) provide an almost infinite set of *hooks* for more specific projections of archetypal processes or structures including a wide variety of animals - symbolising, for example, aspects of instinctuality (eg. wolf) and spirituality (eg. dove) - physical features - symbolising the spirit (eg. wind), permanance (eg. rocks), spiritual transformation (eg. mountain), spiritual rebirth (eg. water) - and vegetative features (eg. the tree as a symbol of the Self) (Rollins, 1983, pp. 65-61). Numerous other examples abound (Bleakley, 1984; Chetwynd, 1982; Cirlot, 1985; Cooper, 1987). Besides collective unconscious contents, complexes may also be projected into wilderness as demons for example.

It must be remembered that a wide variety of experiences of (and hence attitudes to) wilderness are possible depending on the stage of development of the ego consciousness and what (if anything) is projected onto the variety of *hooks* that wilderness provides.

In the author's opinion this model may be applied to individual, cultural and mythological attitudes towards wilderness. The situation is least complex with religions and other mythologies since these contain primarily

archetypal elements. Accordingly it is relatively easy, though not simple, to discriminate between rational and non-rational (archetypal) elements. At a cultural level, and at the level of the individual, archetypal elements no doubt have an effect but so do rational elements and the influences of the external world. At this level the archetypal elements become more difficult to disentangle. Extreme caution is therefore necessary because of the negative consequences - including inflation - of confusing the archetypal and non-archetypal (Jung, 1981b, p. 152ff). For this reason the author chose to illustrate the model with Judaeo-Christian religion and associated experiences of and attitudes to wilderness. As will be seen, even here cultural and external material factors have to be taken into account; nonetheless, the focus is at a mythological level.

5.0 WILDERNESS AND THE JUDAEO - CHRISTIAN RELIGIONS

In this section, the model outlined in the preceding section will be applied to aspects of Judaeo-Christian mythology together with associated attitudes to wilderness. It must be emphasised again that, on treating these religions from a psychological point of view, no attempt is made to make comments about a God *per se*. Whilst retaining respect for a religious interpretation, a psychological commentary is offered.

The initial task is to establish the developmental context of the Judaeo-Christian religions. This is followed by an interpretation of attitudes in the Old Testament and in the New Testament gospels respectively. Following this, early and medieval Christian attitudes towards wilderness are briefly explored. As an example of later Christian attitudes, those of the American Puritan settlers are examined. It should be noted that, in this section, *The New English Bible* (1970) translations are used.

5.1 The Developmental Context

The Biblical Hebrews or Israelites derived from the nomadic Semitic peoples of the Syro-Arabian desert region (Noss, 1980, p. 352). In the mythology of these earlier polytheistic peoples, elements of the *participation mystique* of matriarchal consciousness remained. Trees, particularly evergreen trees, were embued with spirit energy (Noss, 1980, p. 352). Groves were holy places and occasionally some trees whispered oracles to those who could hear (Noss, 1980, p. 352). Wells, springs and streams were particularly sacred

and were attributed to spirits or gods who may reward or punish by the supply of water (ibid, p. 352). There were seductive night-demons, one of these being the hairy Lilith (Noss, p. 352). The raging desert was experienced as a malevolent demon and untameable wild animals were the "savage flock of demon-gods" (ibid, p. 352). Besides there were many more or less fearsome spirits having a human shape but non-human character similar to the *Jinn* of later Arabia (ibid, p. 352). Apparent then was a matriarchal consciousness including aspects of the first three stages of Von Franz's scheme for the withdrawal of projections.

In Judaeo-Christian mythology itself, elements of all of the developmental stages may be detected. Nonetheless by far the predominant attitude is that of patriarchal consciousness. Patriarchal consciousness, as we have seen, begins with the identification of the ego-hero with the *higher masculine*. Immediately preceding this is the *Separation of the World Parents* which is accompanied by a loss of *participation mystique* experienced, with guilt, as the loss of paradise (Neumann, 1970, pp. 115-7). The loss of paradise is symbolised early in Genesis by the expulsion of Adam and Eve from the garden of Eden (Genesis 2:15 - 3:24). The guilt is symbolised by the shame they felt in God's eyes and the accompanying *Separation* by the acquisition of the knowledge of (the opposites of) good and evil. Thus, eating "the fruit of the tree of knowledge of good and evil symbolises the birth of consciousness with the dawning awareness of the opposites" (Edinger, 1986, p. 20). The very first four verses of the Bible, in fact, deal with the dawning of consciousness following on the *Separation* of opposites: "In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters. God said, 'Let there be light', and there was light; and God saw that the light was good, and he separated light from darkness "(Genesis 1:1-4). Clear here is the separation of consciousness from the unconscious (Neumann, 1970, p. 117), symbolically, the separation of light from darkness (ibid, p. 103). The "void" and the "darkness over the face of the abyss", allude to the maternal unconscious which threatens to "swallow up" the young post-matriarchal ego consciousness (ibid, pp. 157-60). The "mighty wind" alludes to the arrival of the masculine spirit or *pneuma* (Edinger, 1986, pp. 19-20) which now dominates ("sweeps over"), the unconscious ("the waters"). A characteristic of this new discriminating consciousness is that it is self-reflective (Neumann, 1970, p. 101). Such a consciousness is clear in the myth of Moses' first meeting

with God in which God instructs Moses to refer to him as *Eyeh asher eyeh* (Whitmont, 1983, p. 81) - "I am who I am" (Noss, 1980, p. 358). This self-reflective consciousness is still, however, in potential for the Biblical Hebrews as it is projected onto God (Whitmont, 1983, p. 81).

Patriarchal consciousness begins with the ego-hero's identification with upper masculinity which is associated with the archetype of the father and with *the law* (Neumann, 1970, pp. 189, 199). In Exodus and Deuteronomy are outlined the myths in which God, *the father*, lays down the Mosaic Law. This law was taken to be "absolutely authoritative" (Noss, 1980, p. 351). Identification with, and hence obedience to, patriarchal law aids in the development of will and self-discipline (Whitmont, 1983, pp. 85-86). This patriarchal need to overcome the instincts by will (Neumann, 1970, pp. 142-3) requires "the repression of spontaneous needs and urges: especially of aggression ... and of the sexual urge" (Whitmont, 1970, p. 85). In the Decalogue unacceptable aggression and sexuality are clearly outlawed: "You shall not commit murder" (Exodus 20:13), "You shall not commit adultery" (Exodus 20:14), and "you shall not covet your ... neighbour's wife" (Exodus 20:17). Other desires are similarly forbidden: "You shall not covet your neighbour's house ... his slave, his slave-girl, his ox, his ass, or anything that belongs to him" (Exodus 20:17), and "You shall not steal" (Exodus 20:15).

Patriarchal consciousness is androlatric i.e the archetypal masculine is favoured over that of the feminine (Whitmont, 1983, p. 42). In as much then as the feared archetypal feminine is projected onto women, women have to be dominated and devalued (ibid, pp. 121-2; Neumann, 1970, p. 340n). In Genesis, this attitude is presented by God following on the discovery of Adam and Eve's having eaten the fruit of the tree of the knowledge of good and evil (i.e following on the *Separation of the World Parents*). "To the woman he said: 'I will increase your labour and your groaning, and in labour you shall bear children. You shall be eager for your husband, and he shall be your master'" (Genesis 3:16).

Control of nature, too, marks patriarchal consciousness (Whitmont, 1983, pp. 69-70). In Genesis, again, this attitude is clear: "So God created man in his own image ... and said to them, 'Be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth'" (Genesis 1:27-8).

The identification with the law of the father, the domination of the masculine spirit over the unconscious, the suppression of unacceptable instinctuality, the subjugation of women, and the domination and exploitation of nature all following on the separation of the opposites (with the accompanying guilt at the loss of paradise and the attainment of self-reflective consciousness) points strongly to patriarchal consciousness as a basis to the Judaeo-Christian religions.

5.2   The Old Testament

Now that the developmental context has been established, the attitudes of the Biblical Hebrews towards wilderness can be explored. The concept of wilderness was an extremely important one to them; in the Old Testament (Revised Standard Version) the term occurs no less than 245 times (Nash, 1982, p. 13). In addition, there are several hundred uses of terms of similar meaning (ibid, p. 13).

Central to the understanding of the Hebraic attitude towards wilderness is an amplification of the ancient scapegoat ceremony, a central part of the *Yom Kippur* ritual (Perera, 1986, p. 11). This is based on the dictates given, in the myth, by God to Moses. God instructed that Moses' brother Aaron "take from the community of the Israelites two he-goats ... and set them before the LORD at the entrance to the Tent of the Presence. He shall cast lots over the two goats, one to be for the LORD and the other for Azazel. He shall present the goat on which the lot for the LORD has fallen and deal with it as a sin-offering; but the goat on which the lot for Azazel has fallen shall be made to stand alive before the LORD, for expiation to be made over it before it is driven away into the wilderness for Azazel ... He shall then slaughter the people's goat ... [and] he shall bring forward the live [i.e. Azazel's] goat. He shall lay both his hands upon its head and confess over it all the iniquities of the Israelites and all their acts of rebellion, that is all their sins; he shall lay them on the head of the goat and send it away into the wilderness ... The goat shall carry all their iniquities upon itself into some barren waste and the man shall let it go, there in the wilderness ... [The other goat] shall be taken outside the camp and destroyed by fire" (Leviticus 16:2-27).

Azazel, originally, was a goat god of pre-Hebraic herdsmen (Perera, 1986, p. 18). As "a divinity symbolised and embodied in the goat, that lively, swift, high-climbing yet earthy, sexually potent animal with a strong odour", Azazel was associated with raw instinctuality (ibid, p. 89). He was also associated with ecstasy, passion, death and rebirth (Whitmont, 1983, p 58) with primal creative energy (Perera, 1986, p. 89), with the archetypal feminine and with nature religions (ibid, p. 19).

The situation in Classical Greek mythology was markedly similar: "Pan, the lord of the woods, was pictured as having the legs, ears, and tail of a goat and the body of a man. He combined gross sensuality with boundless, sportive energy .... Related to Pan were the tribe of satyrs- goat-men of demoniacal character devoted to wine, dancing, and lust. They were thought to appear only at night and then solely in the darkest parts of the forest "(Nash, 1982, p. 11).

If we amplify the goat as a symbol further we find that in Sumeria, the goat was associated with the Great Goddess (ibid, p. 89). In addition, many of the other divinities associated with the goat - Pan, Hermes, Aphrodite, Kali, Marduk, and Dionysus - are associated with the Great Mother (ibid, p. 89). From this we can assume that, psychologically, Azazel was likely also to be associated with the Great Mother. In fact the factors associated both with the Great Mother and with Azazel - instinctuality, ecstasy, creative contact with the unconscious, the archetypal feminine, and nature religions - are the very factors which patriarchal consciousness aims to control. These factors are also those the patriarchal "laws of Yahweh sought to order and limit" (Perera, 1986, p. 89). Azazel thus represented aspects of the psyche beyond that which patriarchal collective consciousness deemed acceptable these being associated, in turn, with wilderness. In this way wilderness and its god, Azazel, carried the projection of the shadow of patriarchal consciousness.

But what does the scapegoat ritual itself mean from a psychological point of view? Edinger notes that sacrifice has an archetypal basis demonstrated by the fact that it is a universal feature of primitive religions (1986, p. 58). For him sacrifice symbolises an instinctual urge to establish relations between the ego and the Self (ibid, pp. 34, 58), i.e. symbolically between man and God respectively. Now, "when the ego violates the requirements of totality, or when it claims for itself the prerogatives

of the Self, it is in a state of psychological '*sin*'" (ibid, p. 59).
Accordingly a central feature in the re-establishment of relations between
the ego and the Self in the sacrificial rituals is that of atonement (ibid,
p. 59). Restitution is required in order to restore psyche balance (ibid,
p. 59). The atonement aspect of the *Yom Kippur* ritual derived primarily
from two earlier rites (Perera, 1986, p. 12). The first attempted to
exorcise sickness by devoting a sacrifice to the goat god of Semitic
herdsmen (ibid, p. 12). The other was the yearly ritual death of a human
sacrifice to purify and renew the community (ibid, p. 12). These sacrifices
remained common amongst the polytheistic neighbours of the Biblical Hebrews
(ibid, p. 12). Typically a Year King was ritually put to death and this,
together with orgiastic indulgence and rituals of sacred marriage, "restored
the members of the community to a sense of wholeness through *participation
mystique*" (Perera, 1986, p. 12). The Hebrew ritual was notably different.
Yahweh was clearly opposed to psychological renewal via a "return to licence
and the *Prima Materia* of chaos via ecstatic unity" (ibid, p. 12) i.e. a
creative return to matriarchal consciousness. Psychologically, this is
sound. At the time of the Biblical Hebrews, the individual ego was still
embedded in the collective, and collective mores (the Law of God) were just
in the process of being codified (ibid, p. 12). This represents a situation
where not only is patriarchal consciousness at the earliest stage where the
process of identification with the Law of God the father is occurring but
this process is taking place at a collective level. This level of
consciousness is thus tenuous and prone to regression. This was, in fact,
the case with the Israelites. The injunction : "You shall have no other god
to set against me" (Exodus 20:3) is one of many warnings given in the Old
Testament referring to the recurring tendency of the Israelites to return to
the worship of Astoreth and Baal (Whitmont, 1983, p 126). Since these gods
are the mother god of the Canaanites and her consort this symbolically
represents the tendency of the early patriarchal ego to regress to
matriarchy. The incident of the Golden Calf alludes to the same regressive
tendency since it is a representation of Isis-Hathor, the Egyptian Great
Goddess (ibid, p. 126).

The regressive Dionysian rites of renewal were thus opposed by the early
tenuous patriarchal consciousness for objective fear of a destructive
regression. Early patriarchal consciousness has as the first *dragon fight* a
turning away from the unconscious. Because of the instability, and
collective nature, of this consciousness, collective rituals of confession

and sacrifice were necessary to foster restoration of cooperation between the ego and the Self, between man and God.

Now what of the sacrifice of the two goats? "In a sense the whole Mosaic law is an instrument to help man [with his neophyte patriarchal ego] gain control of his instinctual desirousness" (Edinger, 1986, p. 60) which is and remains part of the domain of the Great Mother (Whitmont, 1983, p. 85). This instinctual desirousness is symbolised by the goats, animals commonly being symbols of instinctual libido (Edinger, 1986, p. 69). Now there are two goats to which different things occur. The first is Yahweh's goat which is *holocausted*. *Holocausting* involves not only the killing but also the obliteration by fire of the goat. Symbolically, this represents the repression of instinctual desirousness which is unacceptable to the collective consciousness of God's Law (Whitmont, 1983, pp. 168-110) (or its transformation). Yet the other goat is allowed to live and is sent away to the Wilderness for Azazel. This represents a recognition of the fact that patriarchal consciousness cannot repress (ibid, p. 109) or sublimate into acceptable channels (Perera, 1986, p. 14) all of the instinctual realm which is unacceptable to patriarchal Law. "There are unacceptable urges which cannot be rooted out. One must separate oneself from them and send them away" (Whitmont, 1983, p. 109). Thus "the banishment of the Azazel goat can be understood as disidentification" implying a separation of volition and impulse (ibid, p. 109). At an individual level this would imply a disciplined patriarchal consciousness with a sense of responsibility and sufficient free will to acknowledge an impulse to be aware of the consequences of acting it out, to make the choice not to act it out, and so to disidentify with it. At a collective level, however, this faculty, still largely in potential, has to be ritualised.

The wilderness, then, meant psychologically for the ancient Hebrews that part of the unconscious associated with the Great Mother and her Dionysian consort Azazel — which harbours those unacceptable but irrepressible instinctual urges which threaten the early patriarchal ego with regression (i.e. the shadow of early patriarchal consciousness). In disidentifying themselves with their impulses (by identification with the Law and by the scapegoat ritual) the ancient Hebrews disidentified themselves with wilderness and hence the unconscious. The early patriarchal call of "away from the unconscious" (Neumann, 1970, p. 383) was clearly dominant.

The wilderness of the ancient Hebrews was not only virtually uninhabited (and thus a good *hook* for a projection of the non-ego, the unconscious) it was also *uninhabitable*. The Near East was dominated by this desert land - land having less than the critical four inches of rain per year (Nash, 1982, p. 13). Even on the habitable land, existence was precarious (ibid, p. 13). There was thus a tendency for the Hebrews to contrast the wilderness with good land - land which was cultivatable (ibid, p. 13). Even the paradise described in the garden of Eden of Genesis comprised cultivated land : "Then the LORD God planted a garden in Eden away to the east, and there he put the man whom he had formed .... to till it and care for it (Genesis 2:8-15). For the ancient Hebrews, then, little in their natural environment provided a *hook* for the uroboric projection of paradise. Paradise and wilderness were in fact occasionally contrasted : "before them the land is a garden of Eden, behind them a wasted wilderness" (Joel 2:3). The Wilderness of the Biblical Hebrews, then, provided an ideal *hook* for the projection of negative psychic elements of which, from an early patriarchal point of view, the unconscious is almost exclusively composed.

Wilderness was, however, not bad under all circumstances for the Hebrews for it was here, in wilderness, that the prophets typically received revelations from God. In psychological terms it was superior individuals, heroes, who entered the unconscious (projected onto wilderness), and there experienced transformative contact with the self (God). The disassociation of wilderness and collective consciousness (via Azazel) and the association of wilderness and the unconscious (on account of its being uninhabited and its association with Azazel) aided in this symbolic experience of the Hebrews of wilderness. Elijah, as one example, received inspiration and guidance from God on a mountain in the wilderness, having spent forty days there (Jeremiah 9:2; 1 Kings 19:4-18). Another example is "the culmination of the wilderness experience" for the Hebrews in their exodus being "the divine revelation on Mount Sinai in which Yahweh establishes his covenant with Israel and lays down the elaborate procedure for worshipping him" (Edinger, 1986, p. 55). Thus "in the wilderness the individual confronts the trans-personal, the unknown the unconscious in projection . When entered consciously and willingly ... the wilderness experience can convey special vitality, special powers and authority; and those powers and the con-sciousness gained from the transpersonal source can be brought back to enrich the collective" (Perera, 1986, p. 26).

Not only, however, did a journey into wilderness represent an encounter with the unconscious for heroic individuals but the wandering of the Hebrews in the wilderness following on the exodus "corresponds to the prolonged dealing with the unconscious ... that is required following an irrevocable commitment to individuation .... Thus the forty years of wandering in the wilderness signify a *nekyia* or night journey from the ego-bound existence of Egypt to the transpersonal life of the Promised Land" (Edinger, 1986, pp. 51-2). At this stage, however, this individuation myth was acted out collectively in a concrete way. The patriarchal ego was just being established at a collective level. The symbolic goal of the promised land (uroboric unity re-experienced at a conscious level) was psychologically, far away. The first, not the last, of the *dragon fights* was in progress.

The myth of the Exodus brings out another aspect of the meaning of wilderness for the ancient Hebrews. In disidentifying with the Egyptian collective consciousness, the wilderness provided a refuge or sanctuary from what was experienced as a sinful and persecuting consciousness. This again was acted out in a concrete collective manner yet it belies elements of the containing Good Mother experienced in projection in the wilderness. Exile is, however, not always a pleasant experience. For an ego consciousness in opposition to the process of centroversion, "exile is an archetypal image of the painful stimulus that forces individuals to seek for return and atonement with the transpersonal" (Perera, 1986, p. 26). In other words, such an exile - an involuntary disidentification with collective consciousness - results in a sense of profound alienation until a connection with the Self is made once again.

Yet another aspect of wilderness experience for the ancient Hebrews was that of a place of being purged and humbled (Nash, 1982, p. 16). Given the harshness of the environment, it is more difficult to imagine a situation of inflation rather than one of humility in relation to the desert-wilderness and hence the unconscious. In addition the harsh terrain provides a "disciplinary force" (ibid, p. 16) i.e. an environment in which to train the will and discipline of the hero-ego in its development through patriarchal consciousness. The alienation due to the lack of adequate connection with either collective consciousness or the collective unconscious may play a role in the purging process.

For the ancient Hebrews, then, wilderness symbolised many aspects of the unconscious - those irrepressible Dionysian urges unacceptable to patriarchal collective consciousness with which a disidentification has occured, the realm of the Great Mother which threatens the neophyte patriarchal ego with destructive regression, the transpersonal transformative unconscious, the realm of the *nekyia*, the Good Mother as refuge, a disciplinary force challenging ego development, and a place of ego alienation requiring the restoration of contact with the Self. All of these require the projection of the unconscious (in one form or another) onto wilderness.

5.3 The New Testament and Christianity

In the Old Testament "the nation of Israel is Yahweh's son with whom he deals collectively. The New Testament procedure is to gather up the religious meaning carried collectively by the nation Israel and transfer it to the single figure of Christ, the God-man, who becomes the individual personification of Israel. This is a step toward individual as opposed to collective, group psychology "(Edinger, 1987, p. 41). The life of Christ represents the process of individuation which, at an individual level, remains incomplete as long as it remains projected onto the figure of Christ , (ibid, pp. 15, 41). In Christ's life, as portrayed in the four Gospels, two incidents in particular stand out as being associated with wilderness. The first is Jesus' baptism; the second, his temptation.

Each of the Gospels connects John the Baptist with the prophet predicted in Isaiah (Nash, 1982, p. 47): "There is a voice that cries: Prepare a road for the LORD through the wilderness, clear a highway across the desert for our God" (Isaiah 40:3). Here, once again, wilderness (via projection) symbolises the unconscious in which contact will be made with the archetype of the Self (God). According to Matthew: "John the Baptist appeared as a preacher in the Judaean wilderness; his theme was: 'Repent; for the kingdom of Heaven is upon you!' ... They flocked to him ... and were baptized by him in the River Jordan, confessing their sins" (Matthew 3:1-6). Once again, there is an association between the wilderness and a ritual atonement for sin (psychologically a reparation of an inadequate relation to the Self). In contrast to the *Yom Kippur* scapegoat ritual, individuals now have to seek out contact with the unconscious symbolised by the immersion in the baptismal waters of the river Jordan. Here, then, there is a very

positive perception of wilderness - a place where contact may be made with the Self by which an adequate relation to the same (God) would be restored. The emphasis is no longer on the first of the *dragon fights* (which required a turning away from the unconscious) but on the subsequent *fights* which require contact with the unconscious, initially via projection. "After baptism [immersion in the unconscious] Jesus came up out of the water at once, and at that moment heaven opened; he saw the Spirit of God descending like a dove to alight upon him; and a voice from heaven was heard saying, 'This is my Son, my Beloved, on whom my favour rests'" (Matthew 3:16-17). This represents a transformative contact with the collective unconscious (symbolised by the Spirit descending like a dove) "in which the ego encounters its transpersonal destiny [individuation] and commits itself to it" (Edinger, 1987, p. 47). Not only may contact be made with the Self (God) in the unconscious projected onto wilderness thus restoring psychic equilibrium but a positive transformative contact with the same may also occur through immersion in the unconscious (water).

Following the baptism, Jesus was "led away by the Spirit into the wilderness, to be tempted by the devil" (Matthew 4:1). There the devil "showed him all the kingdoms of the world in their glory. 'All these', he said, 'I will give you, if you will only fall down and do me homage'. But Jesus said, 'Begone Satan! Scripture says, You shall do homage to the Lord your God and worship him alone!' (Matthew 4:8-10).

Jung regarded Christ to be "perhaps the most highly developed and differentiated symbol of the Self, apart from the figure of Buddha" (Jung, 1968b, par. 22). In contrast to Yahweh of the Old Testament, however, Christ remained unspotted by sin (Jung, 1974, pars. 70-4). Yahweh had a dual nature with respect to good and evil and thus in him "morally contradictory opposites exist side-by-side" (Jung, 1970, par. 844). In contrast, Christ symbolises only those aspects of the Self we construe to be good (Jung, 1974, par. 70). Thus, "although the attributes of Christ ... undoubtedly mark him out as an embodiment of the Self, looked at from a psychological angle, he corresponds to only one half of the archetype" (Jung, 1974, par. 79). The other half of the archetype of the Self-which must be a "union of opposites *par exellence*" (Jung, 1968b, par. 22) - is symbolised by the Antichrist (Jung, 1974, par. 79) or the devil (Jung, 1968b, par. 22). The law of psychic compensation requires that for Christ as the *summum bonum*, there is an opposite - the devil as *infimum malum*

(Jung, 1969a, par. 470). Once again, then, the wilderness carries the projection of the collective unconscious - this time, the projection of the shadow of Christ, the negative half of the symbol of the Self. By entering the unconscious (wilderness) Christ confronts his shadow (the devil) and by not identifying with it transforms the power drive which it represents into a desire for the Spiritual kingdom of God which is *not of this world* (Jung, 1964, par. 309).

The association of wilderness with a refuge appears to have been retained in the concept of a "lonely place". For example in Mark it is reported that Jesus said to his disciples "'Come with me, by yourselves, to some lonely place where you can rest quietly'.... Accordingly, they set off privately by boat for a lonely place." (6:31-32). Such a lonely place was also associated with revelation and transformation: "Jesus took Peter, James and John with him and led them up a high mountain where they were alone; and in their presence he was transfigured; his clothes became dazzling white ... They saw Elijah appear, and Moses with him, and there they were, conversing with Jesus.... Then a cloud appeared, casting its shadow over them, and out of the cloud came a voice: 'This is my Son, my Beloved; listen to him'" (Mark 9:2-8). Again the contact with the Self via projection onto wilderness is clear.

For the apostles, then, wilderness represented a *hook* for the projection of the collective unconscious. It was thus a place where contact with the Self (God) could be made resulting in atonement, revelation or transformation. It was also the location of the shadow including the shadow of Christ - Satan. As a "lonely place" wilderness also served as a refuge.

In the early history of the Christian Church, the devil as Christ's opposite was not exclusively eliminated from the god-image. For example, the Gnostic - Christian text, the "Clementine Homilies" contains the conception of good and evil as the right and left hand of God (Jung, 1974, par. 99). Marinus held a similar view (ibid, par. 99). In the early Church, then, the archetypal opposites of good and evil remained united in the God-image and hence in the symbol of the Self (Jung, 1974, par. 104). With the rise of Manichean dualism, however, the Church Fathers were made "conscious of the fact that until then, ... they had always believed firmly in the substantiality of evil" (ibid par. 104). As a consequence, attempts (such as the assertion of the *privatio boni*) were made to devalue or deny the reality of evil (Jung, 1969a, par. 470). Evil could not, however, be

repressed or devalued completely and so remained in the devil symbol. By the middle ages this symbol was no longer associated with the God-image. Now, since medieval Christians had no ritualistic equivalent for the Hebrew scape-goat ritual and since they lacked the ego strength to disidentify with an impulse (Whitmont, 1983, p. 110), unacceptable impulses tended to get repressed. But what is repressed is projected (Whitmont, 1983, p. 63) and the *hook* for many of these projections was the devil. The common Western image of the devil having goats legs, beard, eyes and horns indicated that the devil now carried these *chthonic* projections originally carried by Azazel and Pan. This devil was associated with (projected onto) wilderness (amongst other *hooks*).

Thus, for medieval Christianity, wilderness symbolised "the earthly realm of the powers of evil that the Church had to overcome" (Nash, 1982, pp. 17-18). The attitude towards unconscious material (in projection) was now firmly that of the second *dragon fight* - conquer and subdue. Christianity also, however, retained the notion of wilderness as a refuge (from collective consciousness) as a place of inspiration (creative contact with the unconscious) and as a place for strengthening the will. Thus a "succession of Christian hermits and monks ... found the solitude of the wilderness conducive to meditation, spiritual insight, and moral perfection" (Nash, 1982, p. 18).

The attitude of the hero in the second *dragon fight*, together with the projection of the shadow onto wilderness, was particularly clear with the New England American Puritan settlers. Their aim, prior to leaving England, was "to carve a garden from the wilds; to make an island of spiritual light in the surrounding darkness" (Nash, 1982, p. 35) i.e. to eradicate wilderness, i.e., psychologically, to repress their shadows. John Bunyan's "Pilgrims Progress" expressed "the prevailing viewpoint of wilderness as the symbol of anarchy and evil to which the Christian was unalterably opposed" (Nash, 1982, p. 34). The call from Genesis (1:28) to subdue nature was frequently made (Nash, 1982, p. 31). "A manichean battle was being waged between 'the cleare sunshine of the Gospell' on the one hand and 'thick antichristian darkness' on the other" (Nash, 1982, pp. 36-7). The Puritans thus conceived of their mission as the breaking of the power of evil (ibid, p. 36). "Seventeenth-century writing is permeated with the idea of wild country as the environment of evil" (ibid, p. 36). The "dark and dismal

Western woods" were "the Devil's den" (ibid, p. 36). New England's colonists thus saw themselves as "Christs Army" in a war against wilderness a place of "Devil-worship" (ibid, pp. 36-7). Clearly, then there was a projection of the collective Puritan shadow onto wilderness. This together with the attitude of the second *dragon fight* resulted in their experience of wilderness.

Following the Puritans, American settlers continued to interpret the wilderness in Biblical terms (ibid, p. 39). In other words the heroic attitude of the second *dragon fight* continued towards the unconscious projected onto wilderness. Thus "countless diaries, addresses, and memorials of the frontier period represented wilderness as an 'enemy' which had to be 'conquered', 'subdued' and 'vanquished' by a 'pioneer army'. and so 'they conquered the wilderness, they subdued the forests, they reduced the land to fruitful subjection'" (Nash, 1982, p. 27).

6.0 DISCUSSION

The use of the wilderness experience model in the previous section only begins to illustrate the wide range of its potential application. Although cultural aspects were involved in that section, the focus was at a mythological level. Given the aforementioned caution with respect to the discrimination between rational and non-rational components, the model is also widely applicable at both individual and cultural levels. This is not to say that psychological factors are the only variables which affect individuals and culture; psychological factors are however, seen to be one of the most important.

At an individual level, take as an illustrative example the following person's reported experience of wilderness: "Forever part of this tree, this blown grass, this pulsing landscape - just content to be .... like the nyala living only for the moment; no past, no future to hamper his vision. Sighing again, I was content. And in this contented state, the wilderness gathered me to its breast and nourished my soul" (Junkin, 1987, p. 61). The experience portrayed here correlates with that of the early transition to the matriarchal stage: At this stage of development, the ego has little sense of separation (Neumann, 1970, p. 40) and thus tends towards symbiotic identity with its surroundings (Whitmont, 1983, p. 46). Past, present and

future are undifferentiated - only the *here and now* exists (ibid, p. 44). The unconscious, as the Great Mother, is frequently symbolized as the nutrient earth (Neumann, 1970, p. 40). Food symbolism is paramount and this, the stage of the *maternal uroborus*, is "characterised by the child's relation to its mother, who yields nourishment" (ibid, p. 43). There is no opposition of man and nature (ibid, p. 16), and the ego attitude is one of passivity (ibid, p. 277). Clearly, the two attitudes and experiences are similar.

A good deal of caution is required in going beyond merely noting cor-relations between a person's attitudes and those at different theoretical developmental stages. Individual attitudes have to be *interpreted* within the context of each individual's psychological development. If, for example, the quotation were that of a young adult (chronologically - speaking) whose only apparent ambition in life was passively to while away his life on his father's game farm, this would have a very different meaning from the situation in which this statement were that of a psychologically mature man. For the youth - whose primary task it is to adapt to the demands of the external world (Jacobi, 1980, p. 149) - this attitude may be revealing a pathological fixation at this early level of development. (The situation for a youth who experienced this as a temporary, invigorating, i.e. creative, regression would be different). The mature individual, psychologically in the second half of life, has as his (or her) task the withdrawal of projections and the integration of hitherto unconscious psychic material at a conscious level. Such a person would ideally, therefore, recognise his (or her) experience as having a large subjective component.

In the interpretation of individuals' experiences, it is vital to understand the difference between pathological and creative regression. Neumann notes for example that regression to, and fixation at, the level of uroboric incest plays an important part in the life of the normal person, a negative part in that of the neurotic, and a positive part in the life of the creative person (1970, p. 278). It depends on the intensity of conscious-ness and on the stage of development of the ego, whether uroboric incest will be regressive and destructive or (ultimately) progressive and creative (ibid, p. 278). Generally, if the symbolism of re-birth predominates over that of the ecstatic surrender in death, then the incest represents a creative process (ibid, p. 37). If, however, there is an habitual attraction to uroboric incest for an individual during the first half of

life, this denotes "an inability to break away from his or her origins and a refusal to be born into the world" (ibid, p. 36). For the mature individual, on the other hand, uroboric symbolism indicates the necessity for an introverted withdrawal from the world (ibid, p. 36).

A great deal of psychological knowledge and skill is thus required in order to be able to interpret the value or meaning of an individual's experience of wilderness. In the author's opinion a developmental context is, in this regard, indispensable.

When we come to the therapeutic applications of wilderness, the situation becomes even more complex. The first reason is that the wilderness experience model is directly applicable only to consciousness (which *experience* implies). As Blow (1988, p. 6) notes, however, unconscious material may affect (and thus have a therapeutic effect on) an individual in a subliminal manner. The second (related) reason is that, following on a transition to a later mode of consciousness, earlier modes of psychic functioning continue to operate at an unconscious level. It follows from this that two very different processes may then be occuring at the level of consciousness and in the unconscious. For example, for an individual with predominantly patriarchal consciousness, contact with wilderness may be having a profound effect at a subliminal level due to *participation mystique* i.e. unconscious identity of psychic material and the environment. Of this, there may not be much more conscious awareness other than a sense of fear or elation, for example. (Knowledge of such unconscious processes would have to be inferred from sources such as dreams). These unconscious dynamics are of singular importance in the assessment of the therapeutic effects of wilderness. For example, a pre-pubic child at the patriarchal stage of the first *dragon fight* has, as his principal task, to move away from the unconscious. It is important on the whole, for such a child to succeed in this task. Were this child to confront a crocodile on crossing a river, for example, besides objective fear there may be tremendous anxiety due to a subliminal projection of the Devouring Mother (cf. Neumann, 1974, p. 153). In this process the child's consciousness may become overwhelmed. The little hero would then have failed miserably in his (or her) task and the experience is likely to have been a negative one from a therapeutic point of view.

For an individual at the stage of the second *dragon fight*, a wilderness experience may allow that person to confront his (or her) unconscious via projection onto the series of *hooks* that wilderness provides. Having a more stable ego, such an individual is more likely than a young child to succeed in this confrontation. In addition, wilderness trails may provide ample opportunity for the development of discipline and will which is part of the task at this stage. If such individuals succeed (on the whole) in their tasks', the trail is likely to have been therapeutic; if not, not. For an individual at the stage of the third *dragon fight*, a wilderness trail may provide material (via projection) which can be experienced and then integrated at a conscious level. Once again, a developmental perspective is vital.

Following on from the above it can be seen that a trail leader carries tremendous responsibility in taking individuals into an environment which provides numerous *hooks* for the projection of the unconscious. He (or she) as someone who habitually confronts wilderness (the unconscious) provides an ideal image for the projection of the hero archetype. Others may provide *hooks* for the projection of the *wise old man or wise old woman* archetypes. In addition, the trail leader assumes the archetypal role of the *psychopomp* i.e. a guide in the confrontation with the unconscious. It is important that the leader does not identify with these projections; inflation would be the negative result. At the same time, the leader has to realise that his (or her) actions and attitudes are likely to carry significance far beyond that which is obvious.

To return to a cultural level, it must be stressed once again that such analysis does not reject the notion that factors other than psychological ones may be involved. Nonetheless, the correlation between cultural attitudes and those at various stages of the developmental process are striking. We have seen how the Biblical Hebrews were preceded by matriarchal Semitic nomads. Examples of other matriarchal cultures abound. Good examples are the traditional world views of the North American Indians which stand in sharp contradistinction to that of the patriarchal Puritan settlers. In a letter by Chief Seattle delivered to the President of the United States in 1854 (Skolimowski, 1984, p. 46), elements of matriarchal consciousness are manifest. Chief Seattle begins his letter by asking how it is possible that the President wishes to buy land from the Indians for (he writes): "Every part of this earth is sacred to my people. Every

shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people" (ibid, p. 46). This attitude is typical of a pre-patriarchal consciousness which experiences the identity of the world and the unconscious and hence the world as being sacred. The lack of separation at this stage results in the experience of the interconnectedness of all things. Thus, for Chief Seattle, "whatever happens to the beast also happens to the man. All things are connected. Whatever befalls the earth befalls the sons of the earth" (Brant, 1979, p. 22). "If men spit upon the ground they spit upon themselves" (Skolimowski, 1984, p. 47). Chief Seattle then remarks: "the earth is our mother .... The earth does not belong to men; man belongs to earth" (ibid, p. 47). Consistent then, with the matriarchal stage is the earth as the carrier of the projection of the Great Mother who (as the unconscious) dominates man (the ego).

The matriarchal attitude still predominates for many of the remaining North American Indians. For example, "numerous Indians still might take the shoes off their horses and themselves and walk about in soft-soled shoes for they believe the earth is pregnant and her body must not be harmed" (Brant, 1979, p. 18). In addition, there "are still North American Indians who resist the use of modern agricultural equipment, believing it will slice open the breast of the mother earth" (ibid, pp. 18-19). As a consequence of their matriarchal attitude, "most American Indians have respect if not reverence and awe for the earth and all of nature" (ibid, p. 19).

Similar matriarchal views existed amongst the early Celts who were "the primary inhabitants of Europe during the pre-Roman period" (Vest, 1983, p. 39). The traditional Nguni world views similarly contain strong matriarchal elements (Mutwa, 1977; Mutwa, 1984; Nicholas, 1984; Setiloane, 1988).

In the Christian - dominated west, partriarchal attitudes towards nature (including wilderness) are still common. The *conquest of space* typifies this attitude (the unknown, dark space being an ideal *hook* for the projection of the unconscious). On of the most destructive of contemporary Western examples is the exploitation and devastation of *mother earth* in

Brazil. Ongoing is a wholesale demolition of the Amazonian rain forest, of the Atlantic forest, of the Araucaria (pine) forest, of a savannah type ecosystem in the provinces of Cerrado, Cerradao, and Caatinga, of the salt marshes, and of many other natural resources besides (Lutzenberger, 1984, pp. 38-46). This destruction illustrates well the shadow side of the second *dragon fight*.

The need to dominate and subdue nature represents the acting out at a cultural level of that culture's attitude towards the unconscious. Such an attitude, although to a certain extent necessary for ego development, results in the alienation of consciousness from the unconscious if carried to extremes. Neumann notes that Western man is heading steadily in the direction of greater separation of consciousness and the unconscious (Neumann, 1970, pp. 383-4) resulting in the inflated illusion that man is the master of his own soul (Jung, 1979, p. 83). Yet, "although standing from the very beginning under the motto 'Away from the unconscious', the ego, as the organ of controversion, must never lose touch with it" (Neumann, 1970, p. 383). The alienation that has occured, and is occuring has a range of negative intrapsychic and cultural consequences. Neurosis is the common result (Neumann, 1970, p. 384). Since meaning is a function of contact with the collective unconscious, the result is a life devoid of the same (Neumann, 1970, p. 389). Closely allied is a loss of spiritual values. With the loss of emotionality that accompanies alienation so there is a loss of creative ability (Neumann, 1970, p. 387) and with little sense of archaic identity, there is a sense of isolation in the world: "Thunder is no longer the voice of an angry god, nor is lightning his avenging missile. No river contains a spirit, no tree is the life principle of a man, no snake the embodiment of wisdom, no mountain cave the home of a great demon. No voices now speak to man from stones, plants, and animals, nor does he speak to them believing they can hear. His contact with nature has gone, and with it has gone the profound emotional energy that this symbolic connection supplied" (Jung, 1979, p. 95). Besides this the disturbance in the relations between consciousness and the unconscious results in the unconscious becoming dangerous (Jung, 1981b, pp. 115-6). At an individual level psychosis may be the result (Jung 1968c, p. 157); at a collective level a mass psychosis may emerge (Neumann, 1970, p. 389) of which the Jewish *holocaust* is an example (Whitmont, 1983, p. 54). The implication of all of this is that the unconscious has to be taken seriously (Jung, 1979, p. 102; Whitmont, 1983,

p. 28). Furthermore, if the wilderness is acting as a *hook* for the projection of the unconscious, this, too, has to be taken seriously.

It is the opinion of several authors (Edinger, 1987, pp. 136-7; Neumann, 1970, p. 393; Whitmont, 1983, *passim*) that it is Western culture's task at present to turn to the third *dragon fight* - the integration of the unconscious at a conscious level, including the re-integration of earlier modes of consciousness (Whitmont, 1983, p. 40). Edinger (1987, p. 136) notes that such a re-integration must involve the *reconciliation of opposites*. The return to earlier modes of functioning would merely represent a regression. There are indications that an *enantiodromic* process at the cultural level is occuring in the West stimulating such a re-integration (Whitmont, 1983, *passim*). Symbolically this may be seen as the return of the Great Mother archetype and of all those aspects of psychic functioning with which she is associated (Whitmont, 1983, *passim*) - matriarchal consciousness, instinct, the *chthonic*, and so on. The growing interest in the ecology of *mother earth* and the associated wilderness movement (Martin, 1982, 1988; Martin & Inglis, 1984; Player, 1979) may be part of this compensating trend in that elements of *both* pre-patriarchal consciousness (reverence for nature, respect for our dependence on nature) and patriarchal consciousness (active scientific investigation, a combative attitude) are involved in such movements.

It was the aim of this paper to produce, and to begin to illustrate the use of, a theoretical model by which varying attitudes to, and experiences of, wilderness may be understood. Spatial limitations have necessitated a somewhat limited treatment. Nonetheless, the usefulness of a Jungian developmental perspective in understanding wilderness from a psychological point of view has been demonstrated. It is apparent from this study that wilderness provides a unique *hook* for the projection of the unconscious. This, if the *hook* is being utilized, has serious consequences both from an ecological and from a psychological point of view. Accordingly there is a strong need for further theoretical and empirical work in this area.

REFERENCES

Bleakley, A. (1984). *Fruits of the moon tree: The medicine wheel and transpersonal psychology*. Bath: Gateway Books.

Blow, T. (1988). *A wilderness experience in Africa: An archetypal realm*. Unpublished honours' thesis, University of Cape Town, Cape Town.

Brant, C-A. (1979). How can you buy or sell the sky? In I. Player (Ed.), *Voices of the wilderness: Proceedings of the first World Wilderness Congress, Johannesburg* (pp. 17-23). Johannesburg: Jonathan Ball.

Chetwynd, T. C. (1982). *A dictionary of symbols*. London: Granada.

Cirlot, J.E. (1985). *A dictionary of symbols* (2nd ed.). London: Routledge and Kegan Paul.

Cooper, J. C. (1987). *An illustrated encylopaedia of traditional symbols*. London: Thames and Hudson.

Edinger, E. F. (1986). *The Bible and the psyche: Individuation symbolism in the Old Testament*. Toronto: Inner City Books.

Edinger. E. F. (1987). *The Christian archetype: A Jungian commentary on the life of Christ*. Toronto: Inner City Books.

English, A. C, & English, H. B. (1964). *A comprehensive dictionary of psychological and psychoanalytic terms*. London: Longman.

Evans, I. E. (1979). *Jung on elementary psychology: A discussion between C. G. Jung and Richard I. Evans*. London: Routledge and Kegan Paul.

Hendee, J. C. & Brown, M. (1988). How wilderness facilitates personal growth. In V. Martin (Ed.). *For the conservation of earth*. Colorado: Fulcrum.

Jacobi, J. (1980). *The psychology of C. G. Jung* (7th ed.). London: Routledge and Kegan Paul

Jaffé, A. (1984). *The myth of meaning in the work of C. G. Jung*. Zürich: Daimon.

Jung, C. G. (1964). *The development of personality*. CW 17. London: Routledge and Kegan Paul.

Jung, C. G. (1968a). *Alchemical studies. CW 13.* London: Routledge and Kegan Paul.

Jung, C. G. (1968b). *Psychology and alchemy CW 12* (2nd ed.). London: Routledge and Kegan Paul.

Jung, C. G. (1968c). *The archetypes of the collective unconscious. CW 9.1* (2nd ed.). London: Routledge and Kegan Paul.

Jung, C. G. (1969a). *Psychology and religion: West and East. CW 11* (2nd ed.). London: Routledge and Kegan Paul.

Jung, C. G. (1969b). *The structure and dynamics of the psyche. CW 8* (2nd ed.). London: Routledge and Kegan Paul.

Jung, C. G. (1970). *Civilization in transition. CW 10.* London: Routledge and Kegan Paul.

Jung, C. G. (1973). *Letters. Vol. 1.* London: Routledge and Kegan Paul.

Jung, C. G. (1974). *Aion. CW 9.2* (2nd ed.). London: Routledge and Kegan Paul.

Jung, C. G. (1976). *Letters. Vol. 2.* London: Routledge and Kegan Paul.

Jung, C. G. (1977). *The symbolic life. CW 18.* London: Routledge and Kegan Paul.

Jung, C. G. (Ed.). (1979). *Man and his symbols.* London: Aldus Books.

Jung, C. G. (1981a). *Psychological types. CW 6.* London: Routledge and Kegan Paul.

Jung, C. G. (1981b). *Two essays on analytical psychology. CW 7* (2nd ed.). London: Routledge and Kegan Paul.

Junkin, E. D. (Ed.). (1987). *South African passage: Diaries of the Wilderness Leadership School.* Colorodo: Fulcrum.

Lutzenberger, J. (1984). Brazilian wilderness: A problem or a model for the world. In V. Martin & M. Inglis (Eds.). *Wilderness: The way ahead* (pp. 38-46). Forres: Findhorn Press.

Martin, V. (Ed.). (1982). *Wilderness*. Findhorn: Findhorn Press.

Martin, V. (Ed.). (1988). *For the conservation of earth*. Colorado: Fulcrum

Martin, V., & Inglis, M. (Eds.). (1984). *Wilderness: The way ahead*. Findhorn: Findhorn Press.

Mc Callum, I. (1983, December). The Therapeutic impact of the Wilderness. *Wilderness*, p.1.

Mc Guire, W., & Hull, R. F. C. (Eds.). (1980). *C. G. Jung speaking: Interviews and encounters*. London: Pan Books.

Meier, C. A. (1985). Wilderness and the search for the soul of modern man. In *A Testament to the wilderness*. Zürich: Daimon.

Mutwa, C. V. (1977). *My people: Writings of a Zulu witch-doctor*. Harmondsworth: Penguin.

Mutwa, C. V. (1984, October/November). Valleys of the mind. *Odyssey*, pp. 8-11.

Nash, R. (1982). *Wilderness and the American mind* (3rd ed.). New Haven: Yale University Press.

Nash, R. F. (1988). Why wilderness? In V. Martin (Ed.). *For the conservation of earth*. (pp. 194-201). Colorado: Fulcrum.

Neumann, E. (1970). *The origins and history of consciousness*. Princeton, N. J.: Princeton University Press.

Neumann, E. (1973). *The child: Structure and dynamics of the nascent personality*. London: Hodder and Stroughton.

Neumann, E. (1974). *The Great Mother: An analysis of an archetype* (2nd ed.). Princeton: Princeton University Press.

The New English Bible. (1970). Cambridge: Cambridge University Press.

Nicholas, L. (1984, October/November). Africa within. *Odyssey*, pp. 4-6.

Noss, J. B. (1980). *Man's religions* (6th ed.). New York: Mac Millan.

Perera, S. B. (1986). *The scapegoat complex: Toward a mythology of shadow and guilt*. Toronto: Inner City Books.

Player, I. (Ed.). (1979). *Voices of the wilderness: Proceedings of the first World Wilderness Congress, Johannesburg*. Johannesburg: Jonathan Ball.

Player, I. & Elliot, W. (1988). The Wilderness Leadership School. In V. Martin (Ed.). *For the conservation of earth*. Colorado: Fulcrum.

Rollins, W. G. (1983). *Jung and the Bible*. Atlanta: John Knox Press.

Samuels, A. (1985). *Jung and the post-Jungians*. London: Routledge and Kegan Paul.

Samuels, A., Shorter, B., & Plaut, F. (1987). *A critical dictionary of Jungian analysis*. London: Routledge and Kegan Paul.

Setiloane, G. M. (1988). *African theology: An introduction*. Johannesburg: Skotaville.

Skolimowski, H. (1984). Eco-ethics as a foundation of conservation. *The Environmentalist. 4* (Suppl. 7), 45-51.

A Testament to the wilderness. (1985). Zürich: Daimon

Time. (1989, January 2). pp. 10-51.

Vest, ·J. (1983, Spring). Nature awe: Historical views of nature. *Western Wildlands*, pp. 39-43.

Von Franz, M-L. (1972). *Creation myths*. Dallas: Spring.

Von Franz, M-L. (1975). *C. G. Jung: His myth in our time*. New York: Putnam's Sons.

Von Franz, M-L. (1982). *Projection and re-collection in Jungian psychology: Reflections of the soul*. La Salle: Open Court.

Wehr, D. S. (1988). *Jung and feminism: Liberating archetypes*. London: Routledge.

Whitmont, E. C. (1983). *Return of the goddess*. London: Routledge and Kegan Paul.

The Wilderness Act of 1964, 88-577, 88 U.S.C.